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OVERCOMING PREJUDICE AS AN AIM OF RELIGIOUS EDUCATION

By

Helen Elizabeth Hughes
A.B., University of Oregon, 1930

Thesis
submitted in the Department of
Religious Education
in partial fulfillment of the requirements
for the degree of
Master of Arts
in
Pacific School of Religion
1932

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CONCLUSION

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I. PREJUDICE AND RELIGIOUS EDUCATION

"We all decry prejudice, yet all are prejudiced", Herbert Spencer once said.[1] It is our first task to discover just what prejudice is. We often hear someone assert that his beliefs are intelligent and true but the beliefs of his opponents are unreasonable and prejudiced. Such a statement of course gives no hint as to the real differences that exist between the two individuals. If we say that prejudice is any dislike or hate we have no real criterion by which to judge prejudice. It is all too easy to assume that any opinion that differs with our own is a prejudice.

A more discriminating definition of prejudice is, as Voltaire once said, "Prejudice is an opinion without judgment".[2] Judgment involves a rather complicated thought process. One must consciously recognize a problem, gather the available data that has to do with the problem, and render a decision on the basis of the most desirable expected outcome. A prejudice, then, would be an opinion that was not the result of such a thought process.

It is evident that a very large percentage of the opinions that influence our lives have been accepted without first having been judged by the individuals that accept them. In so far as this is true we are influenced by prejudices. The same opinions may be judgments for one person and prejudices for another for prejudice does not refer to the accuracy of the belief.

But prejudgments are by no means limited to opinions.

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They are seen in our attitudes as well. An attitude is described as a mental set or state of readiness which predisposes one toward or against any particular person, object, idea, feeling, or action.[3] Bogardus says:"As a matter of fact every attitude that is taken, simple or complex, is in itself either a prejudice, or indicates the existence of a prejudice".[4] He says further that an attitude is the truer indicator of prejudice than an opinion because an opinion is very apt to be only the rationalization or the borrowed expression by which an individual justifies his attitudes to himself and to others.[5]

No doubt we will be able to understand the place of prejudice in society best by referring to primitive society because it is less complicated in its organization. Sumner's study of the folkways of primitive peoples indicates that these people have no other reason for acting in certain ways than just that their ancestors had always acted that way. His account of the development of folkways is pertinent to our study.

> "It is of the first importance to notice that, from the first acts by which men try to satisfy needs, each act stands by itself, and looks no further than the immediate satisfaction. From recurrent needs arise habits for the individual and customs for the group, but these results are consequences which were never conscious, and never foreseen or intended. They are not noticed until they have long existed, and it is still longer before they are appreciated. Another long time must pass, and a higher stage of mental development must be reached before they can be used as a basis from which to deduce rules for meeting,

in the future, problems whose pressure can be foreseen. The folkways, therefore, are not creations of human purpose and wit. They are like products of natural forces which men unconsciously set in operation, or they are like the instinctive ways of animals which are developed out of experience, which reach a final form of maximum adaptation to an interest, which are handed down by tradition and admit of no exception or variation, yet change to meet new conditions, still within the same limited methods, and without rational reflection or purpose. From this it results that all the life of human beings, in all ages and stages of culture, is primarily controlled by a vast mass of folkways handed down from the earliest existence of the race, having the nature of the ways of other animals, only the topmost layer of which are subject to change and control..... When the elements of truth and right are developed into doctrines of welfare, the folkways are raised to another plane. They then become capable of producing inferences, developing into new forms, and extending their constructive influence over men and society. Then we call them the mores".[6]

To the extent that these folkways or mores are accepted by the individual members of primitive society without first evaluating these customs, opinions, and attitudes, they are prejudices. Mores and folkways are the inevitable inheritance of every individual born into any social group. They are absolutely necessary in any society;we must have ways of doing things in order to satisfy human needs and desires, as well as the faiths, notions, codes, and stan-

dards of well living which inhere in those ways and have a genetic connection with them. It is not possible for a child to escape from the influence of these social customs, as they dominate over him and determine without his knowledge, what his actions, standards, rules of ethics, and even his ideas, his beliefs, and his tastes shall be.

This transmission of prejudged actions, thoughts, and attitudes is inevitable because the child in order to live must adjust himself to the ways of the group long before he has learned to use his judgment in evaluating these customary ways, in fact before his experience is extensive enough to make judgment possible. Even if a child lives in a society in which the members evaluate the ideas, actions, and attitudes of their own group, they could only give the child the results of their judgment and not the process by which the results have been reached. In such a case the judgments would be prejudices for the child but they would not be prejudices for the adults who have arrived at them by a process of thinking.

Some will say,"If prejudice is inevitable in society, is it not futile to attempt to overcome it?" We have said that prejudice is inevitable in childhood but not that it is inevitable throughout society. For just as rapidly as the child's judgment does develop, he should be encouraged to criticize the mores of his group and to arrive at his own tentative conclusions in regard to them. We cannot hope to prevent the child from learning prejudices but we can be discriminating in regard to which ones he is taught so that he will learn the best habits, attitudes, and ideals which we have been able to discover and thus he will have no more readjustments

to make than necessary when he is capable of making his own evaluations. We must teach the child an openminded attitude which will furnish the basis of a technique for evaluating mores. If we take every possible precaution in this regard he will still have innumerable readjustments to make because conditions change so constantly and because his own personal experiences and his own reactions to the experiences of others will of course differ from the reactions and experiences of his parents.

By the time an individual is capable of criticizing his prejudices they have long since become habitual, in the realm of both mental processes and behavior patterns. This habitual nature of prejudice and the uncritical manner in which a child accepts the attitudes of his elders lead some to conclude that certain specific prejudices are instinctive. Dr. John B. Watson has demonstrated that a child's attitudes toward objects and persons are learned by his experience with the object or by the attitude of other people toward the object.[7] Furthermore, the reactions of a child toward a given object can be reconditioned after one attitude and response has been learned so that an absolutely opposite reaction will then become habitual. These experiments have shown conclusively that attitudes and prejudices are not instinctive. All our fears, likes and dislikes, and friendly and unfriendly attitudes that seem to be so much a part of ourselves, have been created as the result of our experiences, often our very early experiences, or they are the results of influences that have been brought to bear upon us.[8] It is because prejudices are learned rather than being instinctive that it is possible to overcome prejudice.

The fact that prejudice develops without the functioning of the thought process may have led some to think that prejudice may be predominantly emotional, which is just the case. Prejudice is an emotional reaction, not based upon rational considerations. This emotion may be either an attitude of blind acceptance of something or somebody or a negative reaction of condemnation.[9] Soares accounts for the emotional element in prejudice in this way:"When the folkways are violated, there is a strong emotional reaction. There may be fear of the unknown, perhaps mysterious consequences; there may be indignation at the affrontery of this breach of convention; there may be horror at its unseemliness; there may be contempt for the poor creature who does not know how to behave. The folkways have become mores and they have definite social value. It is the assault upon the recognized value that causes the emotional disturbance."[10]

The desire for the social approval of the group is probably the strongest force that makes the mores so inviolable. This is a normal desire in every individual and it makes for the stability of social groups. In our complex modern society this desire is still present but the approval of the particular group, dependent on either age or social standing, of which one is a member or of which one would like to be a member, is the group in which one wishes to find social approval. This is particularly apparent when the attitudes of various groups differ on a given issue or when an individual finds a conflict between the attitudes of one group in which he belongs and another group in which he is also a member.

Psychologically, this universal desire for social approval is based on the fundamental dependence of the individual on the social

group for his very existence and survival. This is true in regard to the social and cultural needs of the individual as well as the biological needs.

The relationship of religion to social growth is an interesting study. According to Dr. Whitehead, religion developed at first unconsciously as an integral part of primitive society.[11] Ritual was the first stage of religious growth and although it goes back beyond the dawn of history, it is believed to have begun when primitive man went through the motions of doing some ordinary act of daily life not for the accomplishment of something that would aid in the preservation of physical life but for the pure enjoyment of the emotion that accompanied the repetition of such symbolic activity. If the emotion that resulted from the activity was religious, the ritual was religious. If the emotion was of some other nature, the activity would be designated as play.

Thus, primitive religion that is expressed in ritual and is itself predominantly emotional, is essentially social, for ritual is more impressive and the emotion more active, when the whole social group is taking part in the same ritual and experiencing the same emotion. These collective rituals and emotions are the unifying forces of primitive society. Gradually men felt the need of an explanation of these rituals that they have taken part in since time immemorial. These explanations take the form of fanciful myths that grow from generation to generation as they are passed on by word of mouth, and they are accepted as containing the explanation of the mysteries of life and the reasons for the rituals. These myths direct attention to some person, group of persons, or

to some thing which makes for the beginning of worship. In this way the emotion produced by the ritual itself is reinforced by the mythical interpretation and the whole social organization with its ideals, attitudes, and habits is sanctioned and brought before the people in an experience of emotional tensity that becomes the climax of their religious and social life. This shows the tremendous influence of religion on social organization. Furthermore, if, as has been asserted, the folkways and mores of primitive society are prejudices, then this primitive religion promotes prejudice since it intensifies the emotions that surround the prejudices.

The folkways amd mores are transmitted from generation to generation with very slight modifications, if any, until such time as the conditions of the environment change either geographically, or economically, or socially. If some environmental change causes the habitual activity to fail to function satisfactorily, then certain modifications are made in the customs of the group in order to bring about a satisfactory readjustment. Contact with another social group that has different folkways and mores is another cause of change in the tribal life of either or both groups.

By the time the environmental conditions of a primitive society have necessitated some modifications in the social organization, if the modifications were noticeable enough to demand some mental activity, another stage of religious development has begun. Rational religion is now possible.[12] Rationalism begins when an individual, probably because he has been able to disentangle himself from his immediate social setting, starts to use thought processes to evaluate the practice and forms of the religion of his group. This

differs from the previous stages of religion in that it is individual rather than social in nature. The influence of the evaluation of an individual or several individuals will very likely affect the whole group but the thinking process must be carried on individually. In this way rational religion gradually transforms the preëxisting religious forms., More and more rational religion reëvaluates the past and present and plans for better things in the future---- it promotes progress and tends to reduce prejudice. Rational religion need lack none of those elements that unify and emotionalize, or if you will, spiritualize, the social experience that the more primitive religion had. Rational religion, too, may have ritual, interpretation of the universe, and ideals for social conduct.

It is quite evident to one who considers what part religion should play in social organization, that by no means all of present-day religion is of this rational type. Too much of the religion of today is not functioning in such a way as to transform society. Much of it is trying desperately to conserve and force upon those who will listen, all the attitudes, ideas, habits, and customs of another day without questioning the value of the forms it is attempting to conserve. To the extent that religion is doing this it is transmitting past prejudices to its youth and giving supernatural sanction to these prejudices. This kind of religion makes men slaves to the thought of others who no doubt created something worthwhile just because they had the courage to overcome the social pressure of their groups enough to reëvaluate by their own thinking some of the ideas that their social inheritance gave to

them. This sort of religion hinders progress, prevents creative thinking, and places obstacles in the way so that the individual cannot make the daily adjustment to life with an open mind that should help him to meet new situations. This kind of religion is a violation of personality for its aim is to force everyone into some mold that has been thought perfect by some individual or group, usually of a past age, thus crushing whatever personal development could otherwise take place.[13] This is not to decry the beliefs or even the spirit of the past, but it is those who worship the products of the struggles of our predecessors for freedom, who think they are therefore revering the past, but who in reality are by their own attitude denying and being untrue to the spirit of the pioneers they erroneously think to exalt. The result of such an attitude of passive acceptance can only bring decay to religion for it prevents growth. This is taking place in an age when creative thinking and planning and when the revaluation of values are needed probably more than they ever were before. The fossils of the past do not contain the life of the past and they are of value to us only as they remind us of the real life and struggles of the past. We must go forward with the same spirit of devotion and adventure as our forefathers had and search for a better, more satisfying, more righteous way than our forefathers were able to find with their meager instruments.

Modern religion, then, must stimulate us to revaluate all our ideas, attitudes, habits, and forms if it is to be worthy of the name religion. We must not be content to hand on to others the prejudices that have been handed to us and expect them adequately to

guide others in discovering the good life. Life is continually changing and the most importance guidance we can give is to teach others to meet the situations of life openmindedly and fairly every day and make whatever adjustments they believe will be most satisfactory. In short, the only assurance a person can have that he will be able to live at all satisfactorily is that he do his own thinking.

What, then, is the task of religious education ? Soares says: "Religious education is the continual remaking of the mores of the group so that the children may be able advantageously to share its life."[14] Religious education must train its youth to live creatively rather than to expect to rest comfortably on the findings of the past. Religious education must take the responsibility of seeing that the individuals it deals with each have the "purpose and ability to criticize the life of the religious group with reference to its contribution to the socialization of all of life".[15]

II. THE TECHNIQUE OF OVERCOMING PREJUDICE

As we have seen, prejudice is first of all a favorable or an unfavorable emotional reaction in response to a person, object, idea or attitude. Such a reaction is a prejudice when it is accepted and learned without the process of judgment. Lack of a consideration of all the available information and points of view on the subject is a necessary corollary to prejudice. To prevent and overcome prejudice, then, it must first be realized that it is necessary to deal directly with emotional patterns based on an insufficiency of facts to form the basis of judgment.

The emotional reactions of the individual or of the group are of first importance if we are to overcome prejudice, for emotional reactions determine which set of facts will be recognized and to which set a person will be blinded, for the very essence of prejudice is that it prevents one from seeing all the facts that should be considered, and facing the problem impartially.

Religion is vitally concerned in this problem, for religion is the one phase of life that organizes one's emotions and furnishes the dynamic of both thinking and acting. Other institutions than the church conduct programs which are planned to bring about better social conditions. Welfare associations, recreational organizations, and educational institutions all play very important parts in bringing about better understanding between groups and better adjustments throughout society. But it is in the realm of a person's religion that the most significant changes can be brought about, for here one's highest intellectual concepts and

his most inspiring emotions meet and vitalize each other. The most dynamic emotional experiences are only possible in relation to the highest values one can know, which constitute one's religion. Thus, religion is the motivating force for all of life and it is at the time of the intense religious experiences that one's attitudes toward life are formulated, reinforced, and crystallized. For this reason, religious education must realize its power and responsibility in preventing and overcoming the socially detrimental prejudices that are so common in any society.

The emotional aspect of religion is expressed in the prayers, creeds, responses, symbols, and hymns of religious worship. This does not mean that the intellectual aspect is entirely lacking in these elements of ritual, but it does indicate that the intellectual aspect is subordinated to the emotional aspect. This is, of course, necessary, for one cannot have the deepest devotion to any object of worship if the critical function is at the same moment a dominant factor.

One of the recognized objectives of religious education is the training of the religious emotions. The importance of training in worship is probably more widely recognized by religious educators today than it has ever been before. The very fact that we see that training in worship is important indicates that we are not content to let the religious emotions develop without thought as to which aspirations and concepts they should attach themselves.

Any alert religious leader knows the effects produced by religious forms and expressions and realizes the importance of choosing very carefully which hymns, which prayers, and which devotional

readings should be used to produce the desired emotional responses in worship. If the devotional reading is one of praise to a God that has been able to lead his chosen nation to victory while their enemies are crushed in war, this emotion of praise and admiration for physical force and of thankfulness at being thought more worthy of preservation than one's fellowmen will tend to be a dynamic force in one's own life and have the corresponding social implications in one's actions and thoughts.

The intellectual concepts that are presented in the ritual used by religion are very important because they are very apt to be accepted uncritically by the participants and become the more or less unconscious motives of their lives. Therefore, if prejudice is to be prevented and eliminated, the content of the rituals used is of predominant importance. This is a problem for the leader of the group worship since, as we have said, worship is essentially uncritical and during the experience of worship one is not using discrimination to any extent in judging whether what is presented is worthy of one's highest devotion.

Religious education must train leaders to choose the very best concepts around which to build the programs of worship. These concepts must not be antagonistic to the group if worship is to result; they must be dynamic and vital to the experiences of those participating if they are to aid in personality integration; and they must at the same time be free from prejudice if they are to be socially valuable. They must be concepts which can be accepted to the degree of being the object of one's highest and completest devotion and at the same time they must be sound conclusions

based on investigation and judgment.

This will be possible if the concepts contained in the hymns, prayers, and readings of worship are expressed in terms of our ever-expanding and as yet only partial knowledge.[16] For ritual should express a tentative formulation of the thus-far most satisfactory interpretation of the religious experience of the group or of the individual. The concepts in the ritual should not be a limiting element in religious growth, nor should a creed be the end of religious development, but both should be steps on which to stand long enough to allow for the reintegration of personality around the best that is so far known, as a working hypothesis by which to guide one's life onward in search of still more satisfactory concepts around which one will again organize his personality.

This concept of religion makes ritual a useful tool to aid religious growth and it necessitates the continual reintegration of personality. But personality must have some underlying elements that do not shift with each new experience if it is to have any stability or center. This underlying attitude need not, however, be one that makes prejudice inevitable. The underlying assumptions on which a personality is based may be and frequently are the recognition that human knowledge is incomplete and growing; that religious concepts must also grow and change to meet new situations; that worship must be directed toward ultimate realities that are not as yet satisfactorily defined[17]; that no interpretation of religious experience is an inseparable part of the experience itself; and that every opinion, belief, and attitude must be checked with all the available information before it can be accepted even as a work-

ing hypothesis by which to guide one's life.

This scientific attitude of mind is absolutely necessary in the field of religion as well as in every other field of life. Unfortunately, however, such an attitude toward knowledge and reality is as yet rare. It is the sign of a mature mind and it is an ideal toward which all should strive. The problem of a religious educator is to develop such an attitude as this in the mind of those who still believe that certain specific beliefs which are prejudices to them, are the only real bases of religion. The first step is to choose the hymns, readings, and prayers that express these broader, more satisfactory attitudes rather than the forms of ritual, to which the group are probably more accustomed but which express the definitely unsocial prejudices, as rapidly as possible but as gradually as is necessary in relation to the learning capacity of the group. In this way the powerful religious emotions will be transferred from one set of concepts and attitudes to a more openminded, sympathetic, and favorable set of attitudes. Such a program will be constructive rather than destructive.

One of the outstanding characteristics of prejudice is that it nearly always makes itself most evident in the emotional reactions of antagonism between social groups. Every individual assumes that his particular social group has the right customs and ideas and that anything that is different is wrong. This is no doubt based on the desire for self-preservation and the jealous fear that the other group may surpass and extinguish one's own group.[18] Personal contacts with members of the other group may be a factor that strengthens the prejudice but almost never is this contact in itself liable

to prejudice an individual toward the whole group of which this one individual is a member. After the prejudice is established, personal contacts are such that they add to the antagonistic feeling. Prejudice is directed toward racial groups, national groups, religious groups, or some other kind of group that in some respect differs from one's own group. In some cases difference in itself seems to be sufficient cause for antagonism. These group prejudices continue because the groups do not get sufficiently acquainted to realize how much they have in common in comparison with their comparatively slight differences. The different groups do not know the truth about each other for it is too easy to accept rumors about the other group if the rumors show the other group in a bad light. And so prejudice thrives on misinformation.

In order to remove the intense emotional antagonism toward an opposing group, we must somehow arouse an appreciation of some person, quality, art, or some production of the opposing group in the members of the first group. For example, if a magnificent picture, tapestry, vase, poem, or musical composition produced within the out-group can be so presented that a genuine appreciation is created, the antagonism toward the other group is greatly lessened.

If the in-group can be led to enter into some experience of the out-group the effect in reducing prejudice is very beneficial. A well-told story that describes vividly the experience of another person will help to create a sympathetic understanding on the part of the listener, for the vital experiences of life are universal and are therefore universally appreciated. Drama, because of its many factors that give strength and vividness to a narrative, is

a very potent means of increasing the emotions of goodwill and kindliness in those who witness tha drama and in those who take part in the performance, if the drama is carefully chosen and is directed with the overcoming of a particular form of prejudice, as its objective.

Even in the discussion of the definitely emotional aspect of religion we were unable to omit entirely the place of intellectual content. But after, and only after, the intensity of the emotional prejudice has at least subsided, will an individual or a group be prepared to begin the real study of the problem around which the prejudice was formed. But the clearing away of the intense emotional reactions from a problem that has been taboo until then, is only the beginning step in removing the prejudice, although no further steps can be taken until this first one is accomplished. Unless the reëducation of the individuals in the group is carried further than this first step, they will simply be influenced from time to time by whatever view is presented, and the more emotional the presentation, the more intense will be the opinions that the group will hold until someone else presents a still different attitude or point of view which will then promptly be accepted, at least nominally.

If the attitudes and religious concepts that are considered best by the leader are to influence one's thoughts and actions after the worship program or the dramatic presentation are completed and one has left the place of worship, the thinking of the individual must also function and be remolded to correspond to the emotions aroused and the religious concepts presented. An intense emotional exper-

ience however wholesome and sane is not in itself enough to reintegrate personality.

Let it be reëmphasized that it is at just this point that religious education has a unique opportunity for it is in the religious education program that the intellectual and the emotional aspects of experience can be united probably better than in any other process of learning and growth, for there is no other institution except the church which claims to integrate the whole life of the individual.

Out of experience we formulate beliefs into a more or less consistent system of thought. We test our experience, then, partly by our beliefs. Often we defend our attitudes and actions by our beliefs. The majority of our attitudes find expression in our beliefs as well as in our actions. If our attitudes change and the change is to influence our actions and is not to revert to an earlier contradictory attitude the first time an occasion arises that is related to the attitude, then our system of belief or philosophy of life makes necessary the examination of data and the criticism of both the old and the new attitudes. In other words the conflicting points of view must be brought into one's consciousness and recognized as a problem. Then the data can be examined critically and a judgment rendered. The validity of the judgment will depend upon the amount of information that could be gathered; the quality of the information, i.e. whether it is as complete a record of the related subject as possible and does not exclude or omit some important considerations; and the reliability of the individual's judgment.

Prejudice can never be overcome without considering new information, for if a new and supposedly better attitude or opinion is simply

given to the individual or group and accepted without question, it is nevertheless a prejudice, even though it be more nearly the truth than the former attitude or opinion was.

If one's attitudes and opinions are simply prejudices they are not the product of his own thinking, but are dependent on other influential factors. Either the individual will be continually shifting his opinions, depending on the strongest influence of the moment, or he will cling stubbornly to one set of opinions which seem to him to be true and then he will distort or ignore anything that conflicts with this set of ideas. Ordinarily the very fact that a person comes in contact with ideas and attitudes that differ from his own, stimulates him to question and test his ideas and in this process his prejudices are greatly decreased, but there are some whose contacts with other ideas are so slight that they are not influencing factors that test their prejudices. In this case, a definite means of bringing these different ideas before the group must be planned. It is those who cling to their particular set of prejudices in spite of outside contacts, who are the most difficult to deal with.

Suggestions have been made regarding the use of ritual in overcoming prejudice. Let us turn now to a consideration of the more definitely informational approach to the problem, realizing at the same time that the emotional aspect can never be entirely excluded even from an intellectual process.

In a program of religious education the information relative to a particular prejudice may be given to the group either by one person in lecture form or it may come through a process of group thinking. Let us distinguish between what is commonly known as dis-

cussion and what Dr. Elliott calls group thinking.[19] In an ordinary discussion each individual believes it to be his duty to show those who disagree with him where they are wrong and to convince them that his convictions are right. In the process of group thinking the objective of the individuals in the group is to find the best possible solution to the problem under discussion by understanding the various points of view represented and by acknowledging that probably no one of these is entirely wrong or right, and then by discussing frankly and impartially all the points at issue. Whether the result will be discussion or group thinking depends on a number of factors. Group thinking can only be achieved at the expense of careful planning, preparation, and guidance. The first condition is that the problem under consideration must be a vital problem and pertinent to the life of the group. This interest may have been aroused by a social crisis or by a long-felt need, or both. The problem must be one on which there is a difference of opinion. The members of the group must be willing and anxious to work together in the search for a solution. If the discussion is to be vital and fair in its presentation, the various points of view must be presented by individuals who themselves are sympathetic to the opinions they are presenting, for no individual, however impartial he attempts to be, can present a point of view opposed to his own and do justice to it. Furthermore, if the individuals who hold the opposing views are present in the group, much of the bitterness between groups is dispelled. If the number of persons in each group is approximately the same, the discussion is apt to be more impartial than if most of the persons present belong in the same group. In

any case it is the duty of the discussion leader to see to it that no minority opinion is left out and that no point of view is overemphasized in comparison with other points of view.

Before the principal problem of difference decided upon is discussed, the group must attain some sort of unity. Some common interest apart from their special interest could be discussed and the ideas in relation to it shared by all groups.[20] Perhaps a period of recreation would best aid the members to get acquainted with each other and thus create mutual understanding and respect. If the two or more groups have some purpose in common that is higher than the factors of their difference this purpose should be brought to the attention of all. By whatever means, the essential thing is that the individuals become well enough acquainted and find that they have enough in common, that each will realize the sincerity of those of the opposing group and will be free from suspicions and fears.

After the groups are sufficiently freed of their antagonisms toward each other by social acquaintance and by discussion of less disputatious questions, the discussion of the principal problem of variance can be better approached. First, all the points of view should be presented with no attempt at appraisal. The skill of the chairman is a very important factor for he must be fair to all groups, allow all sides to be presented, but must avoid getting the emotions of the group too highly aroused. The important thing for the group members to realize is that those who hold the other points of view are just as sincere as they and that they are expressing convictions that are probably just as nearly correct as

their own. If all are open-minded they will gain a real understanding of the other points of view perhaps for the first time, when they see and hear the other person present his belief. As far as possible the most fundamental differences should be expressed and understood. If members of the group are frank and earnest in their discussion much understanding and goodwill are sure to result.

After the mutual confidence in and respect for all persons in the group are developed and the various points of view expressed and appreciated, an opportunity should be given for the expression of the strongest emotions with which the participants came to the meeting and which until this time have been deliberately kept in the background. These feelings, if they are suppressed, will only prevent the genuine reconstruction that should be taking place.[21] If they are expressed with all the frankness and intensity that one feels, they are removed from one's mental make-up and a reorganization and reintegration of personality is possible. Whereas, if the discussion were opened by relating these grievances and dislikes of one side for another before mutual respect and sympathetic understanding had been developed, the discussion would degenerate into emotional outbursts of mutual antagonism. Often a skillful chairman later on in the discussion can lead a group to see the ridiculous side of their former standpoint, and if they can laugh at this, much of the intensity of the prejudice is released.

Dr. Elliott insists that emotion is always a factor in the process of group thinking if the situation or problem is of genuine concern to the persons in the group.[22] In such a case the emotion is one of suspense, strain, and a sense of being thwarted, because

the individual does not know how to meet a given situation or problem. The intellectual elements of the first step consist in understanding the situation and in realizing the important factors involved in its consideration. In this instance, as throughout the process of group thinking, the emotional element enhances and vitalizes the intellectual element.

The second step is that of searching for possible courses of action with the emotions of yearning, anticipation, desire, and hope. The third is the consideration of the real reasons for each proposal given and the understanding of the proposals with either enthusiasm for or antagonism to proposals. The fourth step is recognizing and understanding the bonds of underlying agreement with feelings of sympathy and oneness. The fifth step is the exploration of differences, weighing the evidence and verifying the facts accompanied by a feeling of conflict and of concern for the outcome. The sixth step is that in which a conclusion is reached based on reasons and accompanied by a feeling of satisfaction, release, and exaltation. The final step, according to Dr. Elliott, is that in which the practical ways and means of carrying out the implications of the conclusion are decided upon. The emotions accompanying this final step change as the process continues from strain, anticipation and yearning to satisfaction and release when ways and means are discovered.

If the result of a discussion is that a majority wins and a minority loses or that a compromise is arrived at by which the concerns and convictions of neither group are met, the discussion has failed to be creative. Only when there is an integration

which involves a creative result in which the decision is raised above that of either majority or minority and in which the concerns and interests of both were concerned, could the discussion be said to have been truly creative.

A creative discussion is essentially religious, for a truly spiritual atmosphere in which a group is earnestly seeking to find in any situation that which represents for that group the highest and best that they know or can discover is necessary if the result is to be truly creative. As Dr. Elliott says:"The group becomes dynamically spiritual when the members are willing not only to search for a course of action which will be true to the highest values they have recognized and the deepest meanings that have come in life for them, but when they are willing to examine these values and search for still higher and better purposes."[23]

Probably the most educationally promising setting for meeting the problem of prejudice is that produced by real social crisis. It is at such a time that interest is highest and it is then that people realize that something must be done--that the situation will have to be met in some way. But this is also the time when emotion is most intense and least controlled by reason. Propaganda is spread and is based on the deepest convictions and prejudices known.

At such a time the skill of the leader is at a premium. The approach to the problem in question will depend on the response the group is making to the situation. Perhaps the group will be entirely oblivious to the local problem, which prejudice is preventing from being solved or, if the group is aware of the condition, they see no religious implications in the situation. In this case the

first task of the leader is to present the situation in relation to its religious implications. The specific method of presentation will depend on all the factors involved including the state of mind and degree and kind of prejudice of the religious group, the attitude of the whole community, and the relationship of the leader to the group. The highest religious aspirations that are accepted nominally by the group must be seen by them to have bearing on the situation. This will disarm their prejudiced attitude at once.

If the members of the religious group are aware of the local situation but are indifferent to its evil, it is the leader's task to emphasize the importance of it and the possibility of solution. If the members of the religious group are participating in the evil or allowing it to go on, at the same time realizing its ill effects, it is the leader's task to bring about the feeling of responsibility for the removal of the condition, on the part of the group as a whole, without condemning individuals.

After an approach is successfully made, the steps in the study of the situation are the same as those given above but the interest is more vital and therefore the educational possibilities are greater.

III. PREVENTING PREJUDICE IN THE RELIGIOUS EDUCATIONAL PROGRAM FOR CHILDREN

Children learn partly by the satisfaction or dissatisfaction resulting from their actions and partly by conscious or unconscious imitation of those around them. Habits of thought and conduct as well as emotional responses are learned in these ways. Some believe that a child is peculiarly sensitive to the emotional responses of those around him and that he experiences the same emotion as others do more by intuition or perhaps by sympathetic radiation than by any conscious realization of the meaning of the situation. Be that as it may, a child learns his emotional responses from others and these early become habitual. His satisfactions and dissatisfactions come from the comfort or discomfort that naturally results from his actions and from the approval or disapproval expressed by others at his actions.

Neither the imitation of others nor the approval or disapproval involve any need for intellectual discrimination in regard to the real value of the conduct itself. Therefore, as long as a child's education is gained wholly by these two means, his habits and attitudes are to him prejudices for they are merely the reflections of the habits and attitudes of others.

Authorities differ regarding the specific age at which a normal child's underlying attitudes for his whole life are definitely set but all emphasise the influence of the first few years in determining the attitudes with which a person will probably meet life. Therefore, it is of primary importance that the best possible habits of conduct and attitudes toward life are transmitted to the child.

Let us realize, however, that however good or bad these are socially, they are nevertheless prejudices to the child. Soares says in this regard:"Ideally, the socialized group would mediate to its children only those loyalties, attitudes, and ideas which later judgment would approve and reaffirm. The educational process would then be peculiarly satisfactory, as knowledge and discrimination would gradually add their value to what was first uncritically apprehended."[24] However, since society is constantly changing and the ability to make adjustments is the best assurance of satisfactory living, such a process of education is impossible for it does not allow for change and flexibility, nor does it provide for training in thinking.

But the possibilities of education in childhood do not stop with accepted attitudes and habits. A child's first question indicates that he is thinking and judging, however simply. As soon as a child begins to ask questions an attitude of either prejudice or non-prejudice can be taught to him. This means that if those who associate with the child will do so they can from this very early stage in his development, prevent him from being the inevitable victim of prejudice. That is, if the parents and teachers will answer the child's questions by suggesting that their answer is the nearest to the truth that they have been able to come, but that the final word on the subject has not yet been said, if this is the case, the child will be given an openminded attitude on the subject rather than a prejudice. This does not mean, however, that we should refuse to answer the child's questions lest we should give him an untrue idea. Such a policy would rob a child

of many of the most valuable and worthy aspirations of human history just because their ultimate truth is not ascertained. Especially is this problem important in relation to religion for a common attitude of parents who wish to be fair and to avoid giving their children worn-out religious ideas, is to answer all such questions merely with, "I do not know". Rather, we should be willing to share with them the best that we know and the best that they can understand but suggest that there is more that we hope to discover.

This attitude of openmindedness throughout the educational process is the best and only reliable preventative of prejudice. But we must go even beyond teaching the child this attitude and stimulate him to think for himself just as far as he is able. By thinking we mean what Kilpatrick means when he says: "Thinking that merely repeats past conclusions ceases to be thinking and becomes instead automatic conduct.....Any region not fully explored may afford opportunities for true thinking. And the result is always an adventure. The outcome cannot be foretold." He goes on to say that we should not allow any sentiment, even though it be under the guise of child protection, to permit parents or other adults to fasten their cherished prejudices on children. He says in part, "There is no higher obligation than so to educate a child that increasingly he can and will think for himself reliably and ethically."[25]

This all emphasizes the very great importance of good leadership for children in the religious educational program. If the leaders are openminded in all their attitudes and if they are able to see all sides of a problem and do not favor one social group

against another, they will by their example and contacts with the children transmit these attitudes to them. Whereas, if the leaders are determined to see to it that the children are taught the right (meaning their own) attitude and opinion on every subject, the children will learn the prejudices of their teachers.

Without attempting to make a complete list of the definite ways in which prejudice in childhood can be prevented by religious education, let us consider a few selected examples that should be suggestive of the implications of the principles thus far formulated.

Practically any lesson unit prepared for children's Church School classes could promote prejudice or prevent prejudice. The underlying attitude of the teacher makes the difference as has already been suggested. An experiment was once carried on to determine what the real impressions of certain Old Testament story lessons were on the pupils.[26] Some of the most questionable stories from the standpoint of a clear-cut lesson were chosen for the experiment because it was decided that if these stories did not leave undesirable impressions the rest of the stories in the series probably would not. One hundred and two pupils were tested in the experiment.

A set of ten questions listing certain beliefs concerning God's relation to problems of right and wrong were asked of the group before the story was presented and studied. The pupils answered whether or not the statements were true. Then the story was presented, after which the pupils were asked to answer yes or no in regard to whether or not the story taught the truth of each of the ten questions previously asked of them. One of the stories was

that of God's rejection of Saul. Of the one hundred and two pupils, sixty-one believed that this story teaches us that God wants us to get completely even with those who try to prevent us from doing what we wish to do but only twenty-two believed that this statement was really true. It was interesting to notice that the variation of the teachers' views was nearly as great as that of the pupils. For our present purpose this simply illustrates that lesson materials and methods of presentation of lessons must be carefully examined to see if we can discover what the effect is on the child. Perhaps we are setting prejudices unwittingly by our casual remarks or by what we neglect to say.

A Jewish rabbi once called the attention of some Christians to the fact that the following questions and answers were printed on the back of a Christian colored primary lesson card:

> "Who are accepted by God ?
> Answer: All who fear Him and live a right life.
> Who killed Jesus ?
> Answer: The Jews."

The rabbi then called their attention to the fact that when children are indoctrinated with a catechism which brands the Jews as the villains to be associated with the tragic picture of Jesus on the cross, these factors are prejudicing them against the Jews in their school room, the Jews on the street, and the Jews as a people the world over.[27]

Such an impression as that given in the above illustration is entirely preventable, for how simple it would be to distinguish the minority of those taking part in the rejection of Jesus from the Jews. Instead of teaching the children to have antagonistic

feelings toward this religious group we should seek to have them appreciate the Jews as well as every other racial and national group. We should impress the child with the fact that Jesus was a Jew, that he got practically all his teachings directly from his Jewish culture, and that the Jews discovered gradually some of the most ennobling concepts of God and of the purpose of life that are contained in the heritage of the human race.

Unless the Bible or any other material is used with much discrimination and with considerable skill of interpretation we are in danger of teaching undesirable prejudices which will have a detrimental influence both to the child and to society. Many Old Testament passages, especially some of the Psalms, imply that God is on the side of His favorite people and is planning harm or punishment for their enemies. Such are of value only historically and should not be presented before the child has a historical sense and a discriminating judgment.

Prejudices against other nationalities and races are often unintentionally transmitted to the child in programs of missionary education. We have too often failed to realize that by telling stories of the unfortunate and ignorant people of other lands, we have left the impression with the children that they themselves are much finer than these other people, i.e., we have helped them to get a superiority complex when we intended to cultivate a feeling of brotherhood for peoples of different races and nationalities.

The differences between various peoples should not be overempha sized and it is most important that we should not give the children the impression that what is different is therefore inferior.

Our study of other peoples should stress the contributions that these people have made to the human race, the problems, the striving, and the aspirations that they have in common with ourselves and others, and the suggestions as to how we can have fellowship with these other people in such a way that both will be enriched. When famous persons of other nationalities and races are studied the children should be made to appreciate the fact that these persons are of this other group. Furthermore, children should have direct contacts with the children and adults of other races, nationalities, religious faiths, and with the people who have different ideas and attitudes than their own particular group. Nothing can take the place of this early contact.

An interesting experiment has been carried on by the public school system of Atlanta, Georgia, in an attempt to overcome the racial prejudice so common in that part of the country. In reporting this program Dr. Sutton says: "I find that children are very quick to catch the impression which their teachers and parents give to them and if the impression given by the teacher is one of tolerance, broadmindedness, and appreciation of the different races of the earth, the child is quick to appreciate this attitude and to adopt it as his own. In teaching the proper attitude toward the races, there must be a full and deep appreciation of the various contributions which the different nations have made to our civilization. I have found in our own public school system that if, in a particular room, there are children from Italy or from France or from Norway and we can tell the entire class stories of some of the great men and women of these countries and show what a wonder-

ful contribution they have made to civilization, we will enlist the child's sympathetic understanding of the devotion which these children and their parents may have to their homeland."[28]

Dr. Sutton continues:" The white people of the South have a very difficult problem with reference to the Negro. To teach the white child his obligation to the Negro is one of the essential elements of the public school curriculum in our city. We are teaching the obligation which the white race has to the Negro child--the obligation to give him a square deal, to think without prejudice, to act with a kindly spirit and to develop the highest and best that there is in him. In our efforts to do this we have instilled into the child the attitude of coöperation with the Negro servant in the home or the Negro man who delivers the coal or the Negro child as they meet on the street. We are also teaching the contribution which the Negro has made to history, to the development of agriculture and industry in the South and the contribution which he is now making throughout the nation. Courses in Negro history and Negro music have been provided in order that we might bring out very definitely the contribution which this race has made and is making to the development of the country. Possibly the most difficult task ever assigned two populous races is to live side by side as the white and the Negro are living in the South. And yet we believe that in the Atlanta public schools, with the assistance of the interracial committee and what is known as the Atlanta Plan, we are working out an even justice to the Negro and giving the white man the proper conception of his attitude toward the Negro race.

"On the other hand, we are teaching, in the Negro schools,

their proper relations to white people. We are showing that the great mass of property in this part of the world is owned and controlled by the white people and that they are willing to tax themselves to give the Negro educational advantages. We are showing that employment is being provided, that development of the native resources of the Negro race is being made largely at the expense of the white man's money; therefore, the Negro should have the right attitude toward the white man. Such a reciprocal relationship is being taught in the public schools and we believe that the coming generation of both races will understand each other better and will be able to work more amicably together. This will result in a broader vision for all concerned."[29]

Both information and appreciation are used to develop better attitudes in these children than their parents manifest. Such a program is certain to have a beneficial influence on relationships in the future.

Childhood is the period in which to plan for the elimination of interdenominational prejudice. Children of various denominational groups study and play together in the public schools; why should religious doctrines and dogmas hinder these harmonious relations in later life ? An unprejudiced religious attitude is based on the realization, as before stated, that religion is first of all a growing experience and cannot be bounded or limited by forms of ritual or by systems of belief.

A valuable aid in preventing denominational prejudices is the program of an interdenominational Daily Vacation Church School or Week Day Church School. When children of different denominations

worship together, it is difficult for denominational prejudices to survive.

Our religious educational principles of preventing prejudice in childhood then consist in (1) teaching by example an openminded attitude toward all knowledge, (2) teaching the broadest, most inclusive and yet meaningful concepts of religion, and(3) teaching the child to do his own thinking as far as he is able in regard to all things including religion.

Dr. Kilpatrick summarizes this principle in these words:"It may be...that the truest and most helpful thing we can finally teach our children is our own uncertainty with our deepest insight as to what is at stake---these along with the best methods of attack the world has yet devised. If we do this we have at least been honest with them and with ourselves. Honest doubt, sincere yearnings, method of attack,---these three have worked wonders in science; why not here?"[30.]

IV. PREVENTING AND OVERCOMING PREJUDICE IN THE RELIGIOUS EDUCATIONAL PROGRAM OF YOUTH

Youth is recognized as being a period of intensified physical, emotional, intellectual, and spiritual growth. In this period of an individual's development he is probably much more keenly interested in all phases of life than at any other period. Youth has a great desire to experience, to explore, to discover, and to know. If youth is given definite and precise answers that seem adequate to him, if the atmosphere in which he has always lived is such that he has formed the habit of listening to and accepting answers, and if nothing in his experience leads him to be doubtful of the truth of these answers he will no doubt go through life with the prejudices given to him in childhood and youth. But if the youth has an alert mind and lives in an environment in which there are conflicting ideas, as is practically inevitable in modern society, then he will question and doubt. As Dr. King says of this period: "The normal individual feels keenly the impulse of being himself, to question all traditions, all assumptions; to think for himself whether it be in the realm of art, of religion, of morals, or of social duties."[31]

Youth's peculiar tendency to doubt the accepted beliefs of the social group to which he belongs was formerly considered a very unfortunate phenomenon. In an age when certain beliefs were practically universally accepted, questioning in regard to them was considered a very great sin. The task religion set for itself was then to see to it that each child and youth knew and subscribed to the particular set of beliefs that were considered the true beliefs.

This type of education is pernicious for it only prevents one from achieving an adequate religion since it leaves no provision whatever for progress and improvement in either religious beliefs or the social implications of religion. Miss Mary Moxcey expresses well the principal evil of this old conception of education in religion when she says: "The religion of dogma has encouraged an intellectual infantilism in those who have wished to avoid the bother of mature thinking. When the child takes no responsibility of deciding there is no call for him to think but only to obey. When the church has insisted on acceptance of institutions and ideas unchanged from the past it has produced this infantile docility among the weaker personalities and left undeveloped their ability to contribute the constructive thinking they could have done if it had been demanded. Conformity was approved and it was easier to conform. But this insistence produced in many of the church's most virile children a resistance and antagonism that alienated them from all the purposes and ideals associated with the Christian Church."[32] We see then that such a system of indoctrination is as unfair and dishonest as it is socially inadequate as a method of dealing with youth's questioning tendency. Miss Moxcey suggests that a more satisfactory plan would be by skillful formation to make transformation unnecessary.

Besides aiding youth in meeting his new problems of intellectual and social adjustment, religious education must help him to revaluate all that he has learned during his childhood. His childhood training has made him what he is in youth. If the principles set down in Chapter Three have dominated his childhood training, the new

intensity of religious and social interest in youth will not be as distressing to the individual as this period would otherwise be. To quote from Miss Moxcey again:" The testimony of those who have kept in touch with boys and girls of this age through successive high school generations is that when religious truth has been given undogmatically, in terms of boy and girl experience rather than in theological creeds, and when questions have been recognized as an honest desire to know and honestly answered when they arose, the youth passes on into maturity without the 'inevitable' stage of 'torturing doubts'".[33] But if the attitude of openmindedness has not been learned in childhood it is the task of religious education to teach such an attitude now to the youth.

As stated before, the attitudes of the learners are learned from the leader. One leader of youth expresses his own attitude toward his fellowship with youth as follows: "We are seekers together for truth. Together we wish to discover what things to believe and what things to practice. In this joint adventure I shall place at your disposal everything that I have discovered thus far in my pilgrimage, giving you of my best; and I expect you to do the same for me. Thus we shall form a partnership wherein the Guide will be that Holy Spirit who leads men into all truth."[34] Only such an attitude on the part of the leaders of youth will help youth to rid themselves of their childhood prejudices and to prevent the acquiring of further prejudices as their interests and needs expand.

The underlying principle of a program of religious education for youth should therefore consist in openmindedness and freedom from prejudice in considering all the problems and questions of

youth. This will prevent the acquiring of prejudice in youth.

Because religious experience is intensified during youth the program of religious education can be especially effective at this time in overcoming prejudice. Youth is peculiarly responsive to the beauty and symbolism of ritual, and the deeper meaning of these forms of worship are sometimes first experienced during the period of adolescense. Intellectual capacity has developed to the extent that critical scientific analysis and creative group discussion are possible. The social experiences of youth lead him into many perplexing situations. His powers of expression are now developing so that his dramatic interest is keen. Therefore, all the methods and techniques useful in overcoming prejudice that have been described in Chapter Two can be effectively used in the religious educational program of youth.

A very beautiful and impressive Interracial Worship Service was arranged by a group who had been studying interracial relations on a college campus recently.[35] The group included members of Oriental, Negro, and white parentage. The service was held early one Sunday morning so that it would not interfere with the church programs of the members. The spirit of worship pervaded the group as a Negro girl played Dvorak's'Going Home' for the piano prelude. The following unison prayer was used:

"Let us humbly confess before God our own share of responsibility for the evils we deplore, and seek forgiveness.

For our failures to act on the belief that 'we are all of one blood'.

For our slowness in recognizing that one God has created us; that we all have one Father.

For the callous indifference and silence that we have shown in the face of monstrous wrong, thereby ourselves being guilty in the sight of God and man.

For the feebleness we have manifested in making our influence powerful for equal justice to the weak and the oppressed.

For our tardiness in identifying ourselves in sympathy with the victims of mad passion and violence.

For our spiritual blindness that keeps us from seeing that in every brother unjustly wronged, Christ is crucified afresh.

For our dullness in comprehending that whatever we do to the least of His children we do to Him.

For our false sense of superiority and for all the heartless attitudes that accompany it.

May God in mercy forgive us, and deliver us from our sins."

This was followed by "Lord I Want to be a Christian in My Heart" sung softly and sincerely by one of the Negro girls in the group. Then in a very informal and quiet manner a Japanese student, a Chinese student, a Negro student, a Filipino student, and a white student each told in her own way what race relations meant. Some of them related instances of racial contacts, some spoke of the particular problems involved, and some suggested what the ideal should be. The group then sang the following hymn:

" O Life that maketh all things new,
The blooming earth, the thought of men!
Our pilgrim feet, wet with thy dew,
In gladness hither turn again.

From hand to hand the greetings flow
From eye to eye the signals run,
From heart to heart the bright hope glows;
The seekers of the light are one.

One in the freedom of the truth,
One in the joy of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God;

The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death
The Life that maketh all things new.

This was followed by this prayer of dedication:

"Let us earnestly pray:

That all arrogance, self assertion, all false pride of race, all prejudice and suspicion, all attitudes that make for strife, may be purged away.

That we may no longer deny by our deeds the gospel of love that we profess.

That none may need to live in fear of violence or feel unsafe in his brother's presence, but that the life and liberty of all the people may be held sacred and secure.

That a deepened sense of the Divine Fatherhood, and consequently of human brotherhood, may be born in all the people.

That we may show a passion for justice and equal treatment of all men in our midst, members of the same nation, and children of the same Father.

That we may have a fearlessness in facing intrenched wrongs and unflagging energy of striving for a social order permeated by the spirit of love and fellowship.

That the day may come when 'no narrow domestic walls' between man and man shall destroy the unity of mankind as the one family of God.

That we may be able to see the world as Infinite Love sees it and so to gain a new respect for every man and a clearer vision of the Kingdom of Righteouness.

From every heart may the sincere prayer arise:

Create in me a clean heart, O God,
and renew a right spirit within me."

This was followed by several moments of silent prayer and then by the benediction.

Such a worship service would do much to create a spirit of unity and fellowship in the hearts of young people, which will not soon pass away. This service has all the elements of true relig-

ious worship: (1) a sense of humility at having fallen so far short of the ideal reality as expressed in the first prayer;(2) the resolution of desire to be more like the ideal, told in the vocal solo; (3) the meditation regarding the meaning of the ideal in life was led by those who gave the brief talks; (4) the assurance of the aid of a power outside oneself in accomplishing the ideal, as expressed in the hymn; and (5) the dedication of each individual to the cause as expressed particularly in the dedication prayer. This service of worship also fulfills all the qualifications for overcoming prejudice. It helps one to appreciate the contributions of other groups by its use of the Negro spiritual and by the very presence of those of other races; it definitely bases the attitudes it seeks to create on spiritual values that are acceptable to the group in its concept of God as the Father of all; it provides for suggestions as to what the social implications of these spiritual values might be in the talks on the meaning of race relations; and it concludes with a united group purpose to fulfill the ideal they have praised and with definite suggestions as to what the attitudes, thoughts, and actions should be, in the Prayer of Dedication.

The use of dramatics has great possibilities in programs for young people. There are many dramas written that would tend to eliminate prejudice. Probably one of the best is "The Color Line" by Irene Taylor Mac Nair, published by the Missionary Education Movement of the United States and Canada in 1928. This is the story of a Christian Chinese student, Chung, who came to the United States to study at a Christian college. He had been disinherited by his father when he became a Christian so he was isolated in China. He

gradually became embittered at the coldness with which he was received by the American college students who were supposedly Christian. Finally he wrote to his father saying that he would give up Christianity and come home and be a real Chinese again. In the same college in which he was studying was the daughter of the Christian missionary who had influenced Chung while he was still in China, to become a Christian. The climax of the story is when Barbara receives word that her father has been killed by Chung's father. Chung is both chagrined and grieved to hear this news for he believes that his recent letter to his father may have influenced his father to permit the death of Barbara's father. When Barbara insists that she is going immediately to China to help her mother carry on and when she holds no grievance whatever against Chung's father or Chung, Chung sees in her the real Christian spirit that he had so admired in her father and decides that he will be a Christian after all, for these American students that have snubbed him because of his race were not the real Christians in spite of their claims. This play makes one see the point of view of the foreign students in our country and it points out that if we claim to be Christian we should treat these guest students as our brothers. The play shows typical scenes and points of view on the college campuses of America. It does not require elaborate staging and could be used by almost any young people's group.

The method of group discussion is commonly used in young people's groups but it is not often skilfully used. If the principles of creative group thinking described in Chapter Two are accepted as basic in planning discussion groups, these discussions will be

very fruitful in overcoming prejudice. Racial, national, industrial, religious, and denominational questions are by no means remote from the life of modern youth. Youth faces these problems in school, in social and religious activities and they are neither too mature to change their minds nor too immature to analyze the factors involved with an attitude of openmindedness. Conferences of youth are common today and they may center around problems of race, international relations, the economic order, religion, or any other major problem of our day, the discussion of which is hampered by prejudice. If these conferences are planned so that those with different points of view take part in the discussion, and the problem is faced honestly and not definitely planned to bring out a particular preconceived conclusion, if, most important of all, it has a good leader, prejudice will gradually be eliminated.

The Y.M.C.A., the Y.W.C.A., International Houses, Coöperative Schools of Religion, and interdenominational religious education councils are all aids in breaking down prejudice, for they deliberately include individuals from various denominational, religious, or nationality groups. The Y.M.C.A. and the Y.W.C.A. have members from a large variety of denominations who by working, studying, and planning together minimize the denominational differences as they discover more important problems to solve. The World Student Christian Federation, which is the international Y.M.C.A. and Y.W.C.A., brings together students of all nationa and races in conferences and different kinds of coöperative enterprises, of which the International Student Service which gave aid to the students of Europe after the world war, is an example.

The International Houses in New York, Chicago, Berkeley, and Paris were organized for the specific purpose of offering opportunities for students of all nationalities to appreciate and understand each other better. The residents of these houses differ not only in nationality, but also in race, religion, in cultural background, and in their ideas on questions of industrial and economic organization. As these widely different personalities study, play, and live together, gradually their fears, misunderstandings, and suspicions will disappear until they gain a basis of understanding that is sure to make international relations in the future more satisfactory than those of the past. Their prejudices are lost as they bacome personally acquainted and discover how much they have in common.

The School of Religion of the State University of Iowa is a good example of the way in which Jewish, Catholic, and Protestant coöperation can be achieved in guiding youth toward the elimination of prejudice in religion. No doubt some persons would be surprised if they were told that the Catholic, Protestant, and Jewish professors of this School of Religion have "occupied the same suite of offices, used the same classroom, dictated to the same stenographer, built up a common library, worked out a coördinated curriculum, conducted a religious question box in the University daily paper, coöperated with other departments of the University in a radio hour, sponsored a joint financial campaign among student and faculty for the budget of the Catholic, Jewish, and Protestant campus organizations, participated as a group in a University Child Welfare Conference and other University gatherings, spoken from the same plat-

form in discussion of the theme,"The Place of Religion in Higher Education"," etc. Fortunately such coöperation is becoming rather common.

The Student Institute of Pacific Relations organized by students in six colleges of northern California in 1926 for the purpose of discussing freely problems of international interest has had an interesting history of annual conferences. Similar organizations have been founded in a number of other places as well. Any group with such a purpose in mind with good leadership will help noticeably in eliminating prejudice.

There are certainly plenty of local, state, national, and international crises in relation to our economic and industrial conditions to start a multitude of study groups. The closing of a factory, a cut in wages, the failure of a business concern, an election involving industrial questions, a court decision based on an industrial situation, a strike, an address by a socialist, the loss of a position on the part of a member of the group or any such circumstance can very effectively be used to arouse sufficient interest to start a study of industrial problems. Let us keep in mind the importance of hearing all sides of a question presented sympathetically and if possible by one who believes in the position he reports. The study of local conditions pertinent to the subject should by all means be encouraged . If the crisis calls for some kind of action on the part of the members of the group, the study will be all the more vital.

This account of the possibilities is by no means exhaustive. It merely aims to give a few examples that may prove to be suggestive.

V. OVERCOMING PREJUDICE IN THE ADULT PROGRAM OF RELIGIOUS EDUCATION

Although findings in psychology seem to indicate that the average individual's maximum learning capacity is reached by his sixteenth year[37] and until a few years ago it was generally believed that it was much more difficult for an adult to learn new things than for a child or an adolescent, Professor Thorndike's study of 'Adult Learning', published in 1928, has shown us that such an assumption is entirely ungrounded. He says:" In general, nobody under forty-five should restrain himself from trying to learn anything because of a belief or fear that he is too old to be able to learn, nor should he use that fear as an excuse for not learning anything which he ought to learn. If he fails learning it, inability due to age will rarely, if ever, be the reason."[38] His experiments have shown that large improvements and at a rapid rate "in all sorts of mental operations--- in simple sensori-motor abilities, in observing details, in simple association or habit formation, in learning elaborate systems of motor and mental habits, in memorizing and in still more complex functions"[39] are perfectly possible for adults.

It is only in the last few years that the opportunities of adult education have begun to be recognized. In a certain sense, adult education has always been an activity of a certain small percentage of the population. Some members of the more well-to-do classes who have had the necessary leisure have attended lectures and operas and read books, etc. but these activities could only be called adult education in a very superficial sense of the term. In modern society with its increased methods of communication and its

enormous bulk of publications, its multitude of lectures, clubs, reform organizations, etc. there are many facilities for adult education. But very little of this leisure time activity is anything but propaganda. One lecture sounds very convincing as it favors a certain cause, another one makes a strong plea for a certain reform that in the speaker's mind is the panacea for all the ills of society, someone else makes a stirring speach against some movement that he is sure will bring ruin to the country should it be allowed to continue. But where is one to find out who to beleive or which cause to support ? Even the small percentage of the population that has been fortunate enough to get a so-called liberal education in a college or university find themselves unable to know where the facts of the case can be obtained free from bias and prejudice. Winchester says: "Adults find themselves victimized by high-power salesmen and propagandists of every sort, yet helpless for lack of information sufficient to enable them to pass critical judgments. They are oppressed by fears, their minds are poisoned by suspicions and tormented by prejudice. Escape, they are convinced, can come only through further education."[40]

This felt need on the part of adults for means of continuing their education has led to the development of many agencies of adult education. The public secondary schools have arranged night courses, extension courses, and correspondence courses for adults who wish to enroll. It is true that a majority of the courses taken have to do with improving vocational efficiency which in itself is very valuable, but this kind of further training does not necessarily remove one's prejudices. Many study clubs and groups for women and

men have been organized for the purpose of studying specific subjects and exchanging ideas in regard to them. Some of these groups invite specialists in various fields to address them on subjects of particular interest to the group.

The church has for years had adult Bible classes for all adults who would come at the Church School hour. Yet Winchester says: "Religious education has been for many adults, superficial, haphazard, and limited. Perhaps it has not extended beyond early adolescence. It has left a deposit of meagre biblical knowledge, vague beliefs, and more or less perfunctory observances. Some chance conversation has shaken confidence in the validity of the Bible, a magazine article has raised a question as to the efficacy of prayer, in their minds miracles, evolution, immortality, denominational missions, the Jews, Negroes, the League of Nations, political parties, companionate marriage and birth control are all a confused jumble of words. They would like to know the facts about religion---'if there are any facts'."[41]

The adult population must have facilities for the continuation of their education for several reasons. The adults, especially the parents, school teachers, and religious leaders determine what the next generation shall think and how they shall act to such a large extent that the thought of this responsibility is ver sobering. A child first learns his attitudes toward people, classes, and objects from his contacts with his parents. He learns also the set of reasons which are too often merely rationalizations that fit with these prejudices. He then goes to school and learns whatever attitudes and ideas those who teach him and those who plan the courses and write his textbooks think it best for him to learn.

In his church school he is taught what is necessary, from the point of view of his church school teacher, for him to know concerning religion. Thus we see that what the child learne is determined by the beliefs, attitudes, actions, and prejudices of the adults with whom he comes in contact. If the attitudes and ideas which he learns from his parents, teachers, and religious leaders are conflicting, the child's mind is in confusion, his habits of thought and action are muddling to him and he is not making adjustment to life. If, on the one hand, the public school system teaches him the scientific attitude of open-mindedness and experimentation toward all knowledge and his church school teacher has him memorize what she considers the only possible true and right statement of belief and if she quotes the Bible in attempting to answer correctly every question the child asks, or still worse, if she considers a child's question of certain religious beliefs impious, the child cannot develop normally and wholesomely for he must either ignore the conflict or respond favorably to one point of view and have a specific compartment in his thinking in which to isolate the other. Or if the church school commends peaceful international relations and condemns war while the history textbook studied in school is primarily an account of the successive wars of mankind in which the military leaders are the heroes, the child's education is inadequate to guide his growing intelligence. Probably a still sadder circumstance is that in which the parents exhibit an authoritarian attitude in relation to their children while the public schools are carrying out a curriculum that is particularly planned to develop self-reliance and creative thinking in the child. It is not

sufficient for teachers to study the needs of childhood, parents must understand what the teachers of their children are attempting to teach them and why they have decided upon certain objectives. Parents, religious leaders, and public school teachers must coöperate in their effort to teach the children an appreciation and an open-mindedness that will prevent them from acquiring the prejudices of society, and they must coöperate in teaching the children the attitudes and habits that seem so far to be most nearly right. Prejudice cannot be prevented in childhood unless adults are free from prejudice.

This sounds like a vicious circle for where is prejudice to be eliminated if not in childhood and if not in adulthood? Like all other improvements and progress, prejudice must be eliminated as far as possible whenever possible and by all possible means.

Not only does the prejudice of adults cause the development of prejudice in childhood and youth, but prejudice also prevents an adult from assuming effectively his responsibilities of citizenship. It is only adults who have legislative power in the government of society. Through legislation, whether it be in the church organization or in the city, county, state, national, or international government, changes for better or for worse are effected. If an adult is bound by prejudice in regard to political affiliations, or social theories, he is not competent to vote intelligently. The magnitude of the problem of adult education is seen to increase when we remember that no matter how idealistic and free from prejudice our children and youth are, if prejudice prevents adults from promoting measures to bring about constructive reforms, no real improvement is made.

If adults, then, are capable of learning, and if their freedom

from prejudice is necessary to social progress, why is adult education such a difficult problem ? In the first place, adults differ from children and youth in that they are the property owners, they must support the whole population, and their vested interests are involved in any program of social change. This fact is too often ignored or held up to ridicule by the younger generation and by the social misfits who find it all too easy to condemn those who have at least made a socially-acceptable adjustment to life as they found it. Besides financial investments, adults have the problem of facing a tremendous pressure in regard to social status. The average individual spends a good part of his life trying to achieve to some degree the social approval of those whom he admires, envies, or respects. After he has achieved this social prestige that means so much to him, he will not easily cast it aside by violating the accepted prejudices of those who have learned to accept him. This influence is far more universal than we at first assume, for social recognition need not be based only on wealth or political influence. It may demand rather a scholarly degree from some particularly renowned school, or it may demand going into a particular profession approved by the group. Several factors are present that make it unusually difficult if not impossible for one to break caste within his social group by renouncing some fond prejudice of the group.

Another factor that makes it particularly difficult for adults to give up their prejudices is the fact that much time is needed for this readjustment and the average adult finds it hard to spare the necessary time for study even if he has the disposition.

Although we must understand the factors that tend to hinder

the adult from overcoming his prejudices, we need not and indeed we cannot accept these conditions as adequate reasons for excusing adult prejudice. We cannot allow social pressure, financial investment, or the lack of sufficient time to stand in the way of such a vital need as that of ridding society of the prejudices that are cramping our social organization and blighting the development of the younger generation.

The church has practically an open field for the development of adult education. No other institution is meeting the need and the possibilities are great. The religious educational program for adults should be planned to minister to the needs of adults in all phases of their lives. This does not mean that the church should refuse to coöperate with other agencies in the task of adult education but it does indicate that however numerous the facilities for such education in a given community, the church still has a very large field in which to suplement these other agencies.

The religious educational program for adults must not be merely an elaborate organization of pertinent topics presented by various propagandists, for this would promote prejudice rather than eliminate it. This is probably the most important principle to keep in mind when planning an adult program. If a series of topics or even one topic is planned so that a predetermined conclusion will result from the study, the presentation is propaganda and the whole method of approach is in conflict with the attitude of open-minded search for truth. If prejudice is to be eliminated, both or all sides must be sympathetically presented and creative group thinking must take place. Winchester's definition of adult education will help

us to distinguish between propaganda and adult education. He says: "Adult education is the term applied to the continuous process of meeting the problems of life, of adjusting and re-adjusting one's attitudes and habits to new experiences and new relationships, of acquiring new skills to meet new emergencies, of seeking to build up new ideals to replace those that crumble, and of reorganizing one's philosophy of life whenever new facts suggest new and larger meanings."[42] That religious education should be immediately concerned with this program he further insists when he says: "Society demands that adults shall continue to grow, in order to cope with the increasingly complex issues of the modern world. The pursuit of truth leads inevitably into questions of values and ultimates---that is, into religion."[43]

As previously stated, the factor of most importance in overcoming prejudice is leadership. An openminded, appreciative, and balanced religious leader inevitably influences the group to acquire these same characteristics. If adults are led to consider the implications of their attitudes and beliefs and to evaluate them, they can be led to revaluate their prejudices and thus do away with prejudice. It is not so much the topics studied as it is the method of studying them and the attitudes toward those who have various views on the subject that determine whether prejudice is being promoted by the program of religious education or whether prejudice is decreasing.

Some indirect approaches in relation to some of the most universal interests of adults in the average church school are the study of the education of children, the study of Jesus' life and

teachings, and the study of church history. The scientific attitude of open-mindedness, critical, experimental study that modern education is striving to develop in the child and the reasons for this objective could be studied under the first topic. This would aid the parents to understand and guide their children more intelligently as well as to adjust the parents' thinking to this scientific approach. A combination of the critical and the appreciative study of Jesus if handled skilfully would tend to free these adults from some of their preconceived theological beliefs and the study of church history would give them an understanding of the factors involved in religious development, as well as an appreciation of some of the unsolved problems of religion and a perspective for judging their own religious beliefs. Adults would then be more sympathetic toward the newer approach to the questions of religion.

In addition to all the indirect methods of overcoming prejudice, race, national, international, religious, denominational, and economic prejudices, etc., should be studied directly by every available means. All the methods suggested in Chapter Two are effective with adults.

Let us now consider some of the direct attempts that have been made or are being made to study problems without prejudice. The East Bay Religious Fellowship, made up of Catholics, Jews, and Protestants, was formally organized in 1930 with about twenty charter members who live in and around Oakland and Berkeley, California. This group coöperates with the National Conference of Jews and Christians whose office is located at 289 Fourth Avenue, New York City.

Since its organization, this fellowship has held monthly meetings consisting of addresses and discussions planned to help each group to understand the ideals, beliefs, and customs of the other groups. This fellowship has also coöperated with the National Conference of Jews and Christians in sponsoring a Seminar on Human Relations which was held at International House in Berkeley in October, 1931. The East Bay Religious Fellowship states its object as follows: "To uphold the freedom of worship guaranteed by the Constitution, to increase understanding and appreciation of those of differing ways of thought and belief, to destroy prejudice, to share common interests and to develop greater participation in common tasks." The report of the Seminar on Human Relations includes these remarks: "Discussion as frank and comprehensive as that which features the 1931 Seminar on Human Relations in Berkeley, even though a consistent attitude of friendliness and tolerance was maintained, inevitably sharpened differences which are inherent in the Jewish, Catholic, and Protestant faiths.....Unable to agree with each other in all matters a new admiration and the intention to coöperate for the welfare of the community have come about as a result of this meeting of Catholic, Jewish and Protestant citizens.....In view of the serious problems which confront the spiritual forces of our nation this advance toward understanding and coöperation on the part of religious groups, which hitherto have been somewhat isolated and even antagonistic, to many may prove of interest and encouragement." The technique of this seminar was that of group thinking described in Chapter Two.

The Ford Hall Forum in Boston, Massachusetts, meeting on Sunday evenings gives some idea of the value and the demand for the free

and open-minded exchange of ideas among adults. The building used for these forums was given by Daniel Sharp Ford who was the editor of "The Youths' Companion". He said in his will: "The need that Christian business men should come into closer personal relations with the workingmen at this time seems to me to be imperative, because of his (the workingman's) religious indifference, his feverish unrest, and his belief that business men and capital are his enemies. The attitude of his mind and his tendencies forbode serious perils, and Christianity is the only influence that can change or modify them."[46] There were one hundred and fifty persons at the first forum on February 23, 1908, but by the end of the first series the attendance had grown to five hundred. On the fourth meeting, four clergymen spoke in a symposium "Socialism As I See It"---and the official Scrap Book says with nonchalant, unsurprised curtness,"Number present, 1400. Turned away, 500".

During the academic years from 1908 to 1930 the faculty consisted of 373 different speakers of which eighty-eight were ministers, priests, or rabbis; forty-five were university professors; and the rest were physicians, business men,lawyers, judges, poets, social workers, publicists, representatives of labor, journalists, authors, editors, lecturers, educators, and men and women holding high political office. Forty-three of the lecturers have been women.

"The primary effort of the Ford Hall Forum has been to aid in the complete development of democracy in America by encouraging the fullest and freest open public discussion of all vital questions affecting human welfare. In order to attain this object, it is expected that students will engage the speakers in the answering

of questions for half the session".[47] The following subjects have been, among others, presented during the twenty-two years of the forum: religion and the church; the changing aspects of democracy; a study of personalities; the task and conflict of law with crime; socialism; literature and life; the Negro; the labor question; the Jew; our country and its problems; Russia---hope or menace; introducing the East to the West; man, woman, and marriage; the problems of education; psychology and you; war, peace and the international spirit; and business, its attitudes and problems. Similar forums have since been organized in Chicago, Dallas,Texas, and New York City.

The use of adult forums in the program of religious education has many possibilities. In localities where good speakers representing all points of view are not easily found, much can be gained from the reading of books and from sending representatives to such gatherings as conventions and conferences. It is important for the religious educator to know where information may be obtained directly from the headquarters of the many organizations that publish booklets and pamphlets on various subjects.

The social crises in any community are usually influenced by prejudices. These crises should be studied by the religious educational program of the adults for it is the adults of the community who must meet these situations in some manner and if they can gain a reasonable basis for decisions free from prejudice much improvement will be possible.

An example of a local crisis is that of a Negro family who bought a beautiful home in a nice residential district of the city and moved into it. Before long the white neighbors made their

objection very evident by personal threats, and by throwing rocks through the windows. This would have been a splendid opportunity for an adult group in a neighboring church school to study all the problems involved in race relationships and particularly the local conditions.

Religious education must see its responsibility in overcoming the prejudices of an adult population for these do untold harm and wrong in society.

CONCLUSION

We have seen that religious education has a very important part to play in overcoming social prejudices because religion is such an indispensable influence in social life. Religious education must not perpetuate these undesirable prejudices and thus hinder social progress.

This problem of prejudice is an ever-present one for prejudice influences practically all phases of life. Until the religious leaders are themselves freed from prejudice we can scarcely hope to free society from its prejudices. This will be a slow process no doubt but persistence and patience in dealing with the problem will gradually make it possible for people to understand and appreciate each other. Then, when we sympathize with those who are different and learn to trust their sincerity there will be no obstacles preventing us from facing problems as problems and seeking for the best solution on the basis of the available information.

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